

621 festival, hunts, dances, and thatching a newly built house. Rivalry between villages is still prevalent, and formerly feuds (*maradale*) between villages were frequent.

● 1K2 Most people in Coorg live in villages, either themselves cultivating or supervising the cultivation of land. Exact figures are available only for 1931 when sixty out of every thousand lived in towns, while the rest lived in villages: i.e. 94 per cent. of the population lived in villages.¹ Even now, excepting educated men in government service, or in one of the learned professions, and a few commercial men, others in general prefer to live in their natal villages on account of their close attachment to their ancestral lands.

[361] There are only two towns in Coorg, Mercara, the capital, with a population of 7,112, and Virarājpēt, with 4,106.

The 1941 Census mentions the total population of Coorg as 168,726, but it does not enlighten us as to the composition of this population. The details are, however, available for 1931 when the total population was 163,327, and of this, 146,007 were Hindus, 13,777 Muslims, 3,425 Christians, and the balance of 118 was accounted for by Jains, Buddhists, and Parsis. Coorgs, with a strength of 41,026, formed the largest single group amongst the Hindus.²

III

197 All the important languages spoken in Coorg are Dravidian, with the exception of Hindusthāni and English. Again, detailed figures are available only for 1931 when 62,769 spoke Kannaḍa, 44,585 Koḍagi, the dialect of Coorgs, 14,914 Malayālam, 14,275 Tuḷu, and 10,026 Yerava, the dialect of the Yerava tribe. There were 3,007 Tamil-speakers, fewer in fact than the speakers of the Indo-Aryan language, Hindusthāni, who numbered 4,378.³

Professor M. B. Emeneau considers that 'the Dravidian language spoken by Coorgs is an independent language, and shows characteristics that in part connect it closely with Kannaḍa, in part with the languages of the Malabar coast, especially Malayālam'.⁴

[212] Coorgs make use of the Kannaḍa script on those occasions when they wish to reduce Koḍagi into writing. Such occasions are not,

¹ *Census of India*, 1931, vol. xiii, p. 7.

² *Ibid.*, pp. 41-42.

³ *Ibid.*, p. 38.

⁴ In a letter to the author.

INTRODUCTORY

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however, very common. Kannaḍa was the court and official language of Coorg under the Lingāyaṭ Rājas, and nowadays it is the medium of instruction in schools. Besides, every Coorg is able to speak it. 197

Educated Coorgs are usually trilingual, knowing Koḍagi, Kannaḍa, and English. Koḍagi is used in the home, Kannaḍa in talking to most non-Coorgs excepting Malayālīs, and English in official matters, and occasionally in conversation with strangers. English is popular with Coorgs, and even women, especially those under thirty, have some acquaintance with it. 191

In 1931 there were 44,585 Koḍagi-speakers though the total number of Coorgs was only 41,026. This discrepancy is due to the fact that several castes and tribes have taken over the language of Coorgs, who have throughout been the dominant group in Coorg. In fact, only a few castes have escaped the temptation to imitate Coorgs in dress, customs, and manners. In the past some families of Wynāḍ Chettis, Kannaḍa Okkaligas, Tuḷu Gauḍas, and others did succeed in entering the Coorg fold. Even now some non-Coorgs aspire to be Coorgs. For instance, during the 1931 Census, a number of Kannaḍa Okkaligas and Tuḷu Gauḍas in north Coorg succeeded in getting themselves enumerated as Coorgs as they had been described as 'Jamma Koḍagas' in the title-deeds conferring on them the right to hold land under the concession tenure of *jamma* (see pp. 16-17). The enumerators, in spite of their strict instructions to check all doubtful cases thoroughly, had to enumerate such persons as Coorgs. It is presumed, however, that their number did not exceed a thousand. 162 • 197

IV

Coorg enters history in the ninth century A.D., but the information we possess at present about the period between the ninth and seventeenth centuries is very little indeed. We do know, however, that ever since the period for which we have any information, the fortunes of the powerful south Indian Kingdoms in the east have had effects on Coorg. In the ninth and tenth centuries the Changāḷvas, who ruled some parts of Coorg, were feudatory to the Gangas of Talkāḍ in Mysore. The Changāḷvas (Kings of Changanāḍ) ruled certain areas to the west of Mysore city and the eastern 175

¹ *Census of India, 1931, vol. xiii, p. 42.*

723 military power of Coorgs with their lack of certain rituals and their somewhat catholic dietary. It is interesting to note that Shri N. Chinnappa considers the account of the origin of Coorgs given in the Kāvēri Myth to be a true, historical account. He, however, mentions that the majority of Coorgs regard themselves as Kshatriyas and not as Ugras.¹

584 Coorgs seem to be a distinct community in occupation of the forested mountains of Coorg for many centuries, and with a way of life of their own. But they were throughout in contact with [17] Sanskritic Hinduism, and religious movements like Lingāyatism affected them considerably.

• [62] There are two subdivisions among Coorgs today: the first division is 41,026 strong, while the second contains only 666 individuals, according to the 1941 Census. Members of the latter division are called Amma Koḍagas, or Amma Coorgs, and they are highly Brahminized in their customs and ritual. They are vegetarians and teetotallers, and nowadays they constitute an endogamous unit. Like the Brahmins they wear the sacred thread and observe [29] [69] annual *shrāddhas* or ancestor-feasts at which only vegetarian food is offered to the dead ancestors.

584 It is said that Amma Coorgs are the descendants of a Coorg man 173 and a Brahmin girl of Wynād, daughter of one Tāyikāṭ Tambiran, 551 who expelled his daughter from his home as she attained puberty before marriage. (Formerly, among Brahmins, it was regarded as both sinful and shameful to have in the house an unmarried girl who had attained puberty.) This girl married a Coorg, and her descendants came to be known as Amma Coorgs (*amma* = mother), and they observed the customs of their mother. The name of an [104] Amma Coorg man has the suffix '*amma*' even though '*amma*' means 'mother', and is normally a suffix to a woman's name in certain parts of south India. In Coorg, a woman's name has the suffix '*avva*' which is the same as '*amma*', and a man's name has the suffix '*appa*' which means 'father'. It is said that formerly Amma Coorgs, who were concentrated in south Coorg, used to claim kinship with a similar group of people in Wynād.

584 In the last few years of the reign of the last Rāja of Coorg, Amma 173 Coorgs claimed to be 'Kāvēri Brahmins', the descendants of the Brahmin disciples of the sage Agastya, husband of Kāvēri, before the latter flowed away as a river. The disciples twitted the master

¹ *Paṭṭolē Paṭumē*, pp. 19-20.

YERAVA

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support to the same view. They are narrated in the tales of the adventures of Chandrasekara and Chitrasekara, as expounded by Professor Wilson. They point to the fact that the kings of Jumcha and Coor̥ were of the same race. It is also observed that the aborigines as represented by the Holeys were their forerunners in Coor̥.

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Population

The population of Coor̥ is composed of the following tribes and castes:—

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1. Yerava
2. Kuruba
3. Mal Kadiya
4. Holeys
5. Coor̥
6. Bent
7. Gauda
8. Heggade
9. Vokkaliga

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[P.P. 8-37 have not been processed]

[PC4]

CHAPTER XI

AMMA COORG

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- [162] THE Amma Coorja belong to the indigenous priesthood of Coorja. They numbered 666 in the Census of 1931, 336 being males and 330 females. Their common name is Amma Kodaas, which would naturally signify Coorja devoted to the worship of Amma or the goddess of the chief river of the country, the Cauvery. The Brahmins invented a mythical origin which is not in accord with the Cauvery Purana.

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As reward for his austerities the sage Kavera was blessed with a daughter, Kaveri, who was proposed to be given in marriage to Agastya, another sage who resided on the Brahmagiri. Kaveri did not accept the proposal. She assumed the shape of a river and fled from the mountain. Agastya in hot pursuit overtook her at Kadianad and persuaded her to submit their dispute to the arbitration of their friends. They called three families of Amma Kodaas and six of Coorja. The former sided with Agastya and the latter with Kaveri. The Amma Kodaas decided that Kaveri should not be allowed to go. The Coorja said that a woman should not be forced to marry against her will. This provoked Agastya, who pronounced a curse that the generation of Coorja should become less, that their women should not tie their saris in front, that the sown rice should not grow, and that their cows should not give milk. But Kaveri Amma who was the patroness of the Coorja counteracted the curse as well as she could, and said, "The Coorja shall increase, but the Amma Coorja decrease, the Coorja women shall tie their saris behind; the sown paddy shall be transplanted, the cows shall be milked after the calves have drunk". So saying, she tried to escape and on being held by Agastya by the border of her sari, she turned to the right and flowed rapidly away. Hence the place where this occurred is called Balamuri (turning to the right). A linga was erected at the spot by the Brahmins. It is yearly visited in the month of November at the time of the Kaveri fest by Coorja and others, who bathe in the river. Dodda Viru Rajendrar built here a rest-house, which, though built a century ago, is in tolerable preservation. Nothing more is known about the real history of the Amma Coorja, but a few facts may be given as evidence that they are the remains of an ancient priesthood.

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The Amma Coorja observe in common with the Coorja the great festivals of the country, and act as priests. They dress like Coorja and at the same time wear the holy thread. It seems that they inclined towards the

[P. 110]

II. PART

The People of Coorg.

1. COMPOSITION AND DENSITY OF THE POPULATION OF COORG.

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The country of Coorg has for ages been inhabited by various tribes, which, though not all of the same standing, are distinguished from other castes, that have immigrated at more recent periods from the surrounding countries.

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The most ancient and important tribes, which for centuries have been in the relation of masters and slaves, are the Coorgs (Kodagias) and the Holeyas, who together form perhaps one-third of the whole population.

Classified according to their languages and relative rank, claimed by, or accorded to them in the present day, the following are the various tribes in Coorg:

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A. Tribes who speak the peculiar Coorg language.

1. The *Coorgs* and *Amma Coorgs*, about whom more anon.
2. The *Eimbokalu* (contracted from *eivattu-vokkalu* i.e. 50 farmers). They are cultivators and in their mode of life, in dress, in superstition and festivals conform to the habits of the Coorgs, but the latter do not eat or intermarry with them. In bodily appearance and complexion they are not so well favoured as the Coorgs and are less spirited in manly pursuits. They came from Mysore in a body of 50, to settle down in Coorg, hence their name. In the Rajahs' time they worshipped

to coffee planters causes no little vexation and loss to their often hard task-masters. In features and complexion the Yeravas resemble the Kurubas; like them they are scantily dressed. At their weddings and at their Pandalata or demon feast they chant their peculiar songs and have dances, in which like in those of the Páleyas, women take part, an extraordinary practice amongst Hindus!

9. The *Káplas*, who live near Nalknád palace seem to be mixed descendants of the Siddis—the Coorg Rajahs' Ethiopian bodyguard—as their features resemble the Ethiopian type. They have landed property of their own near the palace, given by the Rajahs, and work also as day labourers with the Coorgs. Their number consists of only 15 families. One, Chátn, who is still alive but above 60 years old, was one of the executioners of the late Rajah's family, and in February 1869 he pointed out to the Coorg Superintendent two pits, one containing 7 bodies of murdered men, the other 21 bodies, 7 of women and 14 of children! In 7 other pits 1,500 cannon balls were found.

Besides these tribes there are a few *Parsees* in Mercara, *Brahmins*, scantily spread all over Coorg in offices and in charge of temples, *Shetties* and *Mussulmans*, chiefly in Virajpet, Mercara and Fraserpet, *Moplas* in Padynalknád as farmers, a number of *Tamulians* in the service of European families, and thousands of Canarese *Coolies* from Mysore on the coffee plantations.

All these tribes and castes together with about 200 Europeans and 50 East-Indians make up the population of Coorg which on the 31st March 1870 is supposed to have amounted to 112,952 souls, but this number seems to be much under the mark as the more accurate census in 1871 will show.

Distributed over the 6 Taluqs or Districts and the 2 principal towns Mercara and Virajpet, the population stands thus:—

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Localities.	Births in 1869-70	Deaths in 1869-70	Population on 31st March 1870
Mercara taluq	200	263	11,697
Padinalknád taluq . .	598	460	20,303
Yedenalknád taluq . .	373	219	14,153
Kiggatnád taluq . . .	529	263	17,774
Nanjartipatna taluq .	471	388	23,163
Yéluśávirashme taluq	392	348	18,979
Mahadeopet or Mercara	149	119	3,859
Virajenderpet	12	58	3,024
<i>Total.</i>	2,724	2,118	112,952

- 162 Separating the Coorgs from the Hindoos and classifying the remainder of the inhabitants according to their religion, the distribution of the above population stands thus:

Coorga	24,585
Hindoos	80,934
Mahomedans	5,774
Christians	1,659
<i>Total.</i>	112,952

161 It is said, that before the time of the tyrannical Mahomedan
648 despots in Mysore, Coorg was much more densely inhabited. During 1760 and 1799 more than half of its population either perished or was carried away into captivity and after the fall of Seringapatam but a small part of the exulants² returned to Coorg. This statement is corroborated by the fact, that in the Southeast of Coorg there are still many deserted farms grown over with dense jungle, and there are here and there traces of former villages and little towns. The Coorg tribe which in the time of the Rajahs scarcely numbered more than 5000
² [Errata: This should read "exiles." See corrigenda, Cat. 116, p. 473 -- Analyst]

Musjids.—There are but 5 small Musjids in Coorg, erected by the Mussulmans residing here, whose number does not much exceed one thousand. They are mostly poor people and live chiefly in Mercara, Virájpét and Fraserpet. 728
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g. The Amma-Codagas. 795

In connection with the preceding subjects, it is natural, to enquire into the condition of the indigenous priesthood. It is clear, that the present intermixture of Hinduism with the more simple religious practices of the Coorgs points back to a time, when the encroaching Brahmins had to encounter popular superstition, upheld by an indigenous priesthood, whose direct descendants the present "Amma-Codagas" seem to be. In language, manners and costume they are hardly to be distinguished from other Coorgs, but are less favoured in appearance; many of them wear the brahminical cord, and all abstain from animal food and fermented liquor. They intermarry with their own people only, a custom which may perhaps hasten their gradual diminution and total extinction, as they constitute but a small portion of the whole population. There are altogether 42 Amma-Codaga houses with 281 inhabitants of whom 97 are men, 90 women and 94 children. They live chiefly in Kiggatnáá and Padimálnáá, 21 families in the former and 16 in the latter taluq. Like the other Coorgs they are agriculturists and only 3 are in Government service. Their name "Amma-Codaga" or Mother-Coorgs i. e. Coorgs belonging to Mother Kávéri denotes them as men devoted to Kávéri or as priests. With the rest of the Coorg tribe they celebrate in the same manner the great Kávéri and Huttari festivals, but of course as priests performing púja in their own houses, for they have nothing to do with the Kávéri temple. They have no sacred books or shastras, nor do they exercise any spiritual influence over the people. The history of the old Coorg-priests is shrouded in obscurity. They seem 582
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13 *Mercara-taluq* with its 5 náds and 57 villages occupies
 635 the middle of Coorg and covers 209 square miles with a po-
 634 pulation of 15,556 souls, amongst whom there are only 2814
 • [162] Coorgs. Within this small area all the essential features of
 the province are comprised:—ranges of high hills and solitary
 peaks, (especially Nurokal-betta and Kóto-betta, fertile rice-
 valleys and parklike grassland, dense cardamom jungles and
 extensive coffee plantations, stately forest trees and clumps of
 graceful bamboos, innumerable clear mountain rills and ever
 [563] flowing streams and rivers. With the exception of the most
 easterly portion of the taluq, the climate is everywhere healthy,
 and the soil fertile and well cultivated both for wet and dry
 crops. The principal ryots are Coorgs and Gaudas. The
 635 four highroads from Mysore, Cannanore, Mangalore and
 634 Manjarabád intersect the taluq at Mercara, hence also the
 245 great number of coffee plantations, especially in Mercara-
 [491] Halérinád. Nearly the whole length of the Sampáji-ghat
 as far as the 16th mile the hillslopes are covered with the
 coffee shrub and there are some most successful plantations.
 On the north-eastern plateau of the ghat, in Horamalnád, the
 Coorg Coffee Company owns an estate of thousand acres.
 The oldest is the Mercara estate, further to the west, north
 and east from it are grouped the beautiful and valuable
 estates: "Glenmore" near the pretty Jessy-falls; "Belta-
 [443] mally" and "Hallery." Thousands of coolies are attracted
 [464] to this taluq and on Sundays the Mercara bazaar is crowded
 with them. On the whole the ryots are of a poor class; the
 635 proximity of Head-quarters with its various demands seems
 634 to fall heavily upon them and to keep aloof richer farmers,
 565 besides the alluring temptations of the Mercara shops may
 induce the ryots to spend their money imprudently and help
 to impoverish them. The people of *Halérinád* have always
 been remarkable for their attachment to the Rájahs' family,

to be called "Ránipetta" in honour of Queen Victoria. The town, which 15 years ago was almost entirely composed of wretched thatched mud-huts, bears now, in consequence of its profitable coffee traffic and exorbitant prices permitted by free trade, the stamp of prosperity. Out of its 850 houses 281 are tiled, most of them brick built and two storied and inhabited by merchants and tradesmen. The population of 3859 souls—without the Regiment—comprises 43 different castes, but no Coorgs live in the Petta. The Petta-Subadar's Kacheri occupies the highest point of the town and behind it are situated the Tombs of the Coorg Rájahs (vide p. 182). Under Capt. Cole's direction Lieut. Mackenzie, the Assistant Superintendent, has greatly interested himself in the amelioration of the sanitary condition of the Petta. The streets are broad and clean; two small tanks and a number of wells and running streams supply wholesome water. Every Friday there is a market, hence Mercara is also called *Shukrawar-sante* (Friday-market). In the principal street—locally the High-street—the daily requisites for food and raiment are displayed. People from Nanjarájpátna and the Mysore country bring: dry grain—such as, rági, gram, rice of the superior sorts, dál, wheat, green gram, Bengal gram—, jaggory, tamarind, potatoes, chillies, onions, garlic, turmeric, mustard, coriander, oil seeds, castor oil, sesamum oil, tobacco, betel leaves, chunam, baskets, eggs, fowl, sheep, goats, etc. Máplas from Tellicherry and Cannanore import cocoanuts, arekanuts, cocoanut oil, and dry fish; Coorgs and other ryots bring clean rice, plantains, oranges, pineapples and straw; the merchants and petty dealers spread out in their shops or in the street their merchandise: cotton, silk and woolen fabrics; potters pile up their many-shaped vessels, tailors expose their gay, ready made clothes, money-changers squat before their stores of copper coins, liquor shops attract the crowd by their gaily

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632 *Nápoklu* is the seat of the Taluq-Kacheri, but otherwise
 [131] an insignificant place. It is 15 miles from Mercara and on
 [877] the Rájah's road to Nálkánád Palace. It possesses a flourishing
 Canarese School which will soon be enlarged into an
 Anglo-Vernacular School.

635 *Yelenálkánád-taluq* separates Kiggatnád from Mercara
 and Padínálkánád-taluq. Its northern boundary is all along
 [634] formed by the Kávéri. Within an area of 210 square miles,
 • [162] it contains 40 villages and one town. The population of its
 three Náds amounts to 14,153 souls and amongst them 4,802
 Coorgs, 7,314 other Hindus, 1029 Musulmans and the rest
 is made up of various classes. This taluq is considered as
 the focus of Coorg life. Most of the leading Coorg families
 reside here and as they resisted the temptations of the im-
 poster Abhrambára in 1837, they came in for a large share
 [243] of the Government rewards. It contains the most fertile
 [245] paddy fields in Coorg and also extensive European and native
 coffee-plantations. The Carnatic Coffee Company held here
 [778] large Estates. There are still fine forests on the Perambóti²
 Ghat, and in Beppunád there is a dense Dévara-kádu, called
 Kariárbana (blackest jungle,) the residence of Beyturappa,
 which from superstitious fear is never entered by the natives.
 In the eastern portion of Ammatnád there are still many
 waste paddy fields. What in the same Nád is called the
 "Bamboo-district," is remarkable for its luxuriantly growing
 coffee-plantations, which, but for the devastations of the coffee-
 [443] borer, would have been the most productive in Coorg. In
 this locality a new market has been opened for the conveni-
 ence of the numerous coolies and the place has been called
Cólepet in honor of our late Superintendent Capt. R. A. Cole.
 Another newly founded village in Ammatnád is Anandapur,
 the first Protestant settlement of a Christian Holeysa congre-
 gation (1857).

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 [131]² The seat of the Taluq-Kacheri is at *Vérjenderpet*, a
 [Errata: This should read "Periambád;"
 See Corrigenda, Cat. II 6, p. 479 - Anal/ST]

flourishing town, 20 miles from Mercara, on the Cannanore high-road and four miles from its junction at Perambádi with the Mysore road. It is a place of some importance on account of its coffee, rice and cardamom traffic with the Western Coast. The population amounts to 3024 souls, of whom 1,255 are Mussulmans, 1296 Hindus, 156 Jains and 313 Roman Catholic Christians, who settled here as fugitives from Tippu Sultan's conquered dominions. The town was established in 1792 by Dodda-Vírájender in commemoration of a meeting that took place between himself and General Abercromby during the first campaign against Mysore in 1791. 632
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The town proved very unhealthy, but since the rigorous introduction of sanitary measures by Lieut. Mackenzie, generally supported by a Native Municipal Board, the health of the people has greatly improved. Vírájpet is prettily situated at the foot of the Maletambira hill on the top of which there is a large square-built temple. The town may be divided into the Roman Catholic quarter, the main bazaar and the Mussulman streets. Every Wednesday there is market, which attracts a great concourse of Coorgs. The merchandise is similar to that at Mercara. Of public buildings the most attractive is the renovated *Roman Catholic Church*, which Father Guillon reconstructed in simple gothic style and with a copper roof. The inside is gaudily ornamented with paintings and statues in stucco, his handywork, greatly to the taste and admiration of the natives. The *New Offices* of the Assistant Superintendent, the Taluq and Náđ-Subadar's Kacheri behind the Traveller's Bangalow and above the town, promise to be an imposing and convenient structure, when completed. The *Traveller's Bangalow* surrounded by a high wall, is well situated on a knoll, which forms the highest point of the town. It was built of the material and on the site of the Rájah's palace, but without much regard to the convenience of European visitors who frequent the place. The [175]
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632 Government *English School* is a temporary building near the
 368 Bangalow and a more commodious and substantial School-
 632 house should be erected. Of the four *tanks* belonging to the
 312 town, Gauri-kere contains the purest water. It is at the
 [789] head of the Petta and was excavated by the orders of Doddá-
 [783] Virájender, the founder of Virájpet. At the expense of Pál-
 pare Rudaya it was repaired some years ago, but people being
 allowed to wash and bathe in the tank, the wholesomeness of
 the water must be greatly impaired, and Gauri-idol² which is
 annually thrown into it at the Gauri-feast will not restore
 its purity! Good drinking water, but in a small quantity, is
 obtained from an enclosed spring at the foot of the Bangalow
 632 hill, close to the paddy fields. The site of Virájpet being very
 245 rocky, the industry of the people in economising every foot
 of cultivable land is very remarkable, but the destruction of so
 many coffee and orange trees by the Borer has considerably
 marred the once luxuriant vegetation in and around Virájpet.
 In the principal street there are a few straggling cocoanut
 trees, but the climate is not congenial to a fertile growth.

635 Communication with the eastern portion of the taluq and
 491 with Mysore is maintained by two bandy roads, one through
 Cólépet, Anandapur and Siddápur, the other towards Bittan-
 gala and Hattár.

635 *Kiggatnádt-taluq* extends with its four Náds over the
 [634] whole of south-eastern Coorg and covers an area of 400 square
 [131] miles with 63 villages and the rising town Ponappet. The
 taluq contains 17,650 inhabitants, of whom 5,480 are Coorgs,
 • [162] 5,709 other Hindus and 5,818 Jungle people, such as
 [563] Kurnbas and Yeravas; of the rest 417 are Mussulmans and
 223 Amma-Codagaa. Upon the whole the people of this
 taluq may be said to be in easy circumstances, as they are
 well provided with the necessaries of life. With the excep-
 [55.] tion of the large and influential house of the late Deván
 Chepudira Ponnappa but little disparity in point of wealth

² [Errata: This should read "and the
 Gauri-idol" see corrigenda, cat. II, 6,
 p. 474--Analyst]

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The only town of the district is *Ponnappet*, so named in compliment to the late Deván Chepudira Ponnappa, the grandfather of the present Native Assistant Superintendent Ch. Soobiah. It was founded in 1835, but owing to the unhealthiness of the locality it had to be abandoned and a fresh site was selected on the ridge of a hill about 3 miles from the Gonikopal bridge and as far from the Taluq-Kacheri. The Nádkacheri has been established there and the Petta is springing up around it, most of the 33 houses have been built and are owned by the Deván's son Mádaya. Of the 124 inhabitants the greater number are Lingaites, but no Coorgs settle there.

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Nanjarájpatna-taluq with its four Náds surrounds the northern half of Mercara-taluq and extends from the Bisalyghat in the north to the Kávéri, the eastern boundary. It covers 262 square miles and contains 114 villages besides the towns of Frasecpet and Sómawárpét. In point of population, it is the largest taluq, numbering 20,997 souls, of whom 5,225 are Coorgs, 15,289 other Hindus and 427 Mussulmans. Here also the greatest number of cultivators is to be found, amounting to 15,384, whilst in Padináknád-taluq on nearly twice

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the area, there are only 15,296 ryots. The taluq, as regards natural features and population, may be divided into the hilly tract of Surlabi—Gadinád and Yedavanád and into the champaign country of Nanjarájpatna—and Rámaswámi-kana-vé-Hobli. The former resembles Mercara-taluq, but having its steepest declivities, from Puahpagiri to Katamakal, due west; the latter is like the adjoining portion of the Mysore country. The former tract is chiefly peopled by the Yedavanád Coorgs, who dress like the Coorgs proper, but are originally Canara and Manjerabad Vokkaligas. Though mostly Jamma-ryots, they are poor and have little influence in the country. Also in a moral and intellectual point of view, they hold a low position. They express little desire for education

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[632] of the former fort. It was a happy thought to select this
[485] spot for a travellers' bungalow, where after a weary journey
over the monotonous Mysore-roads the traveller is placed in
the midst of a charming scenery, a worthy introduction into
Coorg!

[132] From the position of Fraserpet its climate is hotter than
that of Mercara, but during the monsoon it is extremely
pleasant, as very little rain falls there and the heat of the sun
is moderated by constant clouds and light fogs. The nights
are cool and pleasant, nor is the sun ever very oppressive at
any season, except for an hour or two at midday; after the
monsoon, however, and especially after considerable inundations
by the Kávéri, the place becomes feverish and is not
inhabited by Europeans.

• [162] The town was named "Fraserpet" in honor of General
[361] Fraser, the first Commissioner of Coorg. It contains now
[368] 326 houses, mostly tiled, and a population of 1,213 souls, of
whom 360 are Christians, 388 Mussulmans and 465 Hindus.
[368] The town can boast of a Roman Catholic Church, a newly
built shrine, dedicated to Ganapati, with a very useful public
well in front of it, an Anglo-Vernacular School, a native rest-
house with a tank and a Government wood-yard, besides the
European bāngalows. The Roman Catholics are mostly native
[195] or East Indian pensioned soldiers and their families, a detach-
ment of Sappers and Miners having been stationed there
when employed in making the great road to Mercara and the
bridge over the Kávéri.

[131] Somanēdrpet in Yedavanād is 26½ miles to the north of
[362] Mercara and of the same elevation. It lies on the highroad
[162] to Manjerabad, but there is nothing remarkable connected
[241] with the Petta. Of its 197 houses 19 are tiled and 178
[437] thatched. Of the 953 inhabitants 862 are Hindus and 91
Mussulmans. There are but few cultivators, most of them
live on trade in various articles. Though fully alive to their

Though fully alive ³⁸¹ ~~To them~~

material interests, the town-people have little desire for or perhaps little faith in education after European fashion. They seem to be quite content with the knowledge of their bazaar-routine. Every Monday there is market, hence the name of the place. (Sómawára-Monday.)

The place is greatly in want of a travellers' bungalow, for which a beautiful site could be obtained near the lodge of the road-overseer. The country about Sómawárpét is very picturesque, especially towards Shánthally, the Mukribetta with a flourishing coffee-plantation at its foot, and the rocks that enclose the Honammaná tank. vide p. 15. On the summit of these rocks "Cairns" in excellent preservation have lately been found.

Yélusávirashíme-taluq occupies the northernmost part of Coorg. It is a narrow strip of land, about 22 miles in length and 4 in width. Its total area comprises only 91 square miles; yet it contains in its three Hoblis, 168 villages and a population of 17,766 souls, of whom 17,623 are Hindus, 41 Mussulmans, and 98 Native Christians. There are no Coorgs in this taluq; the inhabitants are of the same class as the agricultural population in the adjoining taluq of Hassan. There is a striking contrast between the ryots of Yélusávirashíme and those of Central Coorg. Whilst the latter are well and warmly dressed, comfortably housed and abundantly fed, the former appear very poor and miserable, covered as they are only with a black coarse camlet. They are timid, credulous and submissive to the authority of the Patéls, who find them patient sheep for fleecing, but the Patéls with their connexions are noted as exceedingly litigious amongst themselves and rather troublesome to the Government in times past. The country was wrested from Mysore by the Coorg Rájah, Dodda-Vírasappa, who died in 1736, and partakes of the natural features of the Manjarabad district. It is hilly, and some mountains, as the Málímbi and the Uru-nduvé (village-jungles)

- 635 are densely wooded, other hills are bare and precipitous.
 [133] The narrow valleys, in which rice-cultivation is carried on,
 [243] are terraced to a considerable extent to enlarge their area.
 Only some well watered fields yield a scanty second crop.
 Transplanting is not much practised, the seed is sown broad-
 [134] cast in most instances. The cultivated lands of Yeluvira-
 shime possess none of the characteristic fertility of Yedenálk-
 nád-or Kiggatnád-taluq. The soil of the higher grounds consists
 of a thin stratum of gravelly earth, barren and arid, producing
 only a few dwarfish shrubs especially the Dwarf-date-palm,
 (Phoenix farinifera), and a tall thin grass, the decay of which
 [249] yields little humus, to enrich the paddy fields. The soil for
 [273] the cultivation of dry grain consists generally of a light fri-
 able earth and the kind of produce especially tobacco is similar
 to that in the Kanavé districts of Nanjarápatna-taluq, but
 not so good. Toddy is extensively drawn and forms the habi-
 tual beverage of the people.

- 632 The seat of the Taluq-Subadár and of the Subadár of Bilháda
 443 Hobli is *Saniedrasante* (Saturday-market), a market-place of
 [361] little importance, but prettily situated on the top of a broad
 [731] hill, which towards the south presents a beautiful encamping
 [162] ground. It lies on the highroad to Manjarabad, 12 miles
 [362] from Sónawárpét and 38½ from Mercara. Among its 483 in-
 [236] habitants who live in 101 houses, of which 4 only are tiled,
 there are 46 families of weavers, who in the most primitive
 style ply their craft in the street, manufacturing coarse cotton
 fabrics.

- 632 Kodlipet, near the northern frontier of Coorg, is a small
 [131] town on the Manjarabad highroad and 44½ miles from Mer-
 [361] cara. It lies in an elevated, open and healthy locality with
 [362] a tank at its entrance. Its 141 houses, of which 87 are tiled,
 [363] are arranged in broad streets and give the place a tidy, well-
 [162] to-do appearance. It contains 730 inhabitants, mostly Ling-
 aites who are busily engaged in trade. There are 31 cloth-

and the Mercara Central School with boarding establishments for Coorg boys and girls.

The number of *Vernacular district-schools* was raised to 25 and the teachers, nearly all of them Coorgs, were trained by the Principal four at a time for 3 or 4 months at the Central School, which served as a Normal School. After a successful examination the teachers' former pittance of Rs. 2½ per mensem was increased to a monthly salary of Rs. 7 with the prospect of Rs. 12 p. m. after five years' satisfactory service. The remodelled Schools were placed under the control of the Principal, who under the immediate orders of the Director of Public Instruction is also Inspector of the Coorg Schools. Once in 3 or 4 months all the teachers assemble in Mercara for a conference with the Principal to give an oral report in each other's presence on the state of their work and to receive further instruction in educational topics.

The school-houses are ordinary native buildings, erected by the ryots who also keep them in good repairs and therefore no school-fees are collected from the scholars.

The lessons, taught in the Canarese language, comprise: reading of manuscript papers and of the prescribed printed prose and poetical books, the latter being a collection of extracts from the best native authors; elementary arithmetic with the current weights and measures; copy-writing and dictation, composition; a short geography and history of Coorg and of India and the map of the world.

It is a most pleasing feature, that nearly one-tenth of the number of pupils is made up of Coorg-girls who in their lessons advance equally with the boys and who are not unfrequently quicker in their answers.

The total number of scholars in these 25 schools amounted on the 31st March 1870 to 1158 of whom 890 were Coorgs, including 92 girls.

The *Anglo-vernacular Schools*, three of which have been

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872 Of *private institutions*, aided by Government, there are
797 the German Mission School at Anandapur and the Roman
Catholic Boys' and Girls' schools at Virájpét. Regarding
private unaided schools, it is difficult to obtain reliable information
as to their number and attendance. They are generally
of a temporary and very insignificant character.

871 Of the 1,545 pupils at School in March 1870, 1,422 were
162 in Government Schools and 1,082 children Coorgs. Assuming
that the present population of Coorg is 120,000, of whom
about 25,000 are Coorgs, the number of children under education
in the Government and aided schools, gives a proportion
of one child at school for every 78 people of the whole
population or nearly 13 per thousand; and as 1,082 Coorg
boys and girls attend these schools, of one Coorg child for
every 23 people of that race or 43 per thousand, the proportion
in the case of the latter being unusually large and
satisfactory.

C. CHRISTIAN INFLUENCE UPON THE COORGS.

1. THE ROMAN CATHOLIC SETTLEMENTS.

563 Whatever the moral and political vices of the Coorg
795 Rájahs may have been, in religious matters they showed a
643 tolerant and liberal spirit, which at the time put to shame
175 the intolerance of many Christian Governments. Doddá-
[798] Virájender extended his protection to the poor fugitive Roman
Catholics who fled from the claws of Tippu Sultan, when in
1792 Lord Cornwallis besieged Seringapatam. They were
Konkanis from the western coast, had incurred Tippu's particular
displeasure for their assistance in provisioning General
Mathew's army and had come into his power after the fall of
Bednore and the siege of Mangalore in 1783, when he settled

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795 accordingly sent one to Coorg named Francesco Pacheco, who endeavours to take forcible possession of the Church there."

Now the Roman Catholic establishments in Coorg are under the spiritual charge of the Bishop at Bangalore, the See at Mangalore having declined about ten years ago to send Priests to so unhealthy a locality as Vrájpet.

[659] In 1835 a grant of Rs. 1500 was sanctioned by Government for the restoration of the dilapidated church at Vrájpet and in 1866 a new grant of Rs. 2,500 for rebuilding the same edifice, which after completion is said to have cost Rs. 15,000 (vide p. 375). The Priest's dwelling and the school-houses for boys and girls are on the same premises. The streets of the Christian quarter look clean and tidy and the houses like those of the better class of other natives in the place are substantial and comfortable. The number of Roman Catholic Christians in Vrájpet amounts to 313, and there may be as many more in the neighbourhood. The mortality amongst those in the town has of late years been very considerable.

[162] As stated by Mr. Kerr, the late Superintendent of Coorg and himself a Roman Catholic, "the Christian colony at Vrájpet is not a mission-establishment in the ordinary acceptance of the term," and no Coorg and hardly any other caste people of Coorg have ever joined it. The Christians, away from their pastor's eye, seem to be more influenced by the surrounding heathenish superstition, than to exercise any renovating influence by their Christian life and testimony upon the heathen; but socially as well as morally they appear now to be in a better condition than they were, when Lieut. Connor saw them in 1817 and drew a picture of the colony in the following sketch:—

[165] "The Christians here are under the Church of Bombay, a small chapel has been built and its services are performed by an ecclesiastic from that place; the condition of his flock, however, is far from flourishing, the greater portion of them are employed in the manufacture of arrack from rice, as